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THE RIGHT USE OF THE WORLD.

"Using the world, so as not abusing it."

So to pass through things temporal, as not to come short of life eternal—is not this our wisdom and our grand concern? Things temporal, however, must occupy a portion of our care. We are not to love the world, nor the things of the world; but as we have bodies as well as souls—subsistence to procure—wants to be supplied—debts to discharge—families to provide for—the case of the poor to consider, and the varied institutions of benevolence to claim our support, a measure of attention to worldly interests is both necessary and dutiful; and "this world's good" is made subservient to valuable uses in the economy of Providence. In one view the world is an enemy, but in another, we find it reckoned among the "all things" which belong to the people of Christ. We are to set our affections on things above, and not on things on the earth; yet there is a sanctified use of earthly things. Certainly the friendship of the world is enmity with God, and it is the characteristic of the wicked that they walk after the course of this world—that they are conformed to the world—that they mind the things of the world; yet they who live godly in Christ Jesus, are characterized as "using the world so as not abusing it." The world, therefore, is to be viewed as a good or as an evil, according to the purposes to which it is applied—according as it is, or is not in the hands of persons whose hearts are right with God;—according as it is or is not subordinated to the service of God, our own immortal good, and the welfare of our fellow-creatures. To use the world so as not to abuse it, is a leading branch of christian duty; and in this, wisdom, watchfulness, and prayer, require to be exerted and combined

That we may form a sound understanding, respecting the right use of this world's good, let the following considerations be duly weighed—

I. Let this world's good be properly estimated. Riches have their dangers, but they have their uses also. The generality of men, indeed, overvalue them, but they may be also undervalued, at least in theory, by superficial and speculative moralists. There are things which they cannot do, but there are things which they can; let a fair estimate, therefore, be formed of their real worth. What declamations have not been uttered against riches, by persons whom the condescension of mankind has termed philosophers! Such declamations are in general to be regarded as mere sallies of rhetorical fervour—"*pure oratory*," uttered without sincerity, and heard without conviction. Are we told, that our Lord has declared "Hardly shall they that have riches enter into the kingdom of God." This is true; we bow to the authority; we receive the saying; but it is to be observed, that when the disciples expressed their astonishment at the declaration, our Lord immediately explained himself, as meaning those who *trust* in riches:—"Children," said he, "how hard is it for them that *trust* in riches to enter into the kingdom of God," Mark x. 24. Riches, viewed in relation to their proper uses, are not an evil, but a good. Poverty, on the contrary, in itself considered, is not a good, but an evil. Have not riches been employed for the worst of purposes? True—but what good is there which has not? May they not be employed also in the noblest uses, and are they not? The evil lies not in riches, but in the depraved heart, which perverts and abuses the best blessings of heaven. Money is the symbol of riches; but what moral contagion is there in money? Is it replied, that the scripture declares that money is the root of all evil? The scripture declares no such thing; but it declares that "the *love* of money is the root of all evil." "Riches profit not," we are indeed told, "in the day of wrath." They cannot redeem the soul, nor save from death, nor heal the wounded conscience, nor purchase the divine favour; but a thousand other things, valuable in relation to the ends for which they were ordained, avail not to these purposes more than riches. Consider, on the other hand, the uses to which they are subservient. "Wealth," says Solomon, "maketh many friends. The rich man's wealth is his strong city; the destruction of the poor, is their poverty." Money, is the symbol of riches, and "money," says the scripture again, "answereth

all things." Money is the representative of property. Money is the compendious instrument by which commercial business is transacted. By means of money, how expeditious and easy are rendered the exchanges and intercourse of nations. By it we command the necessaries and conveniencies of life. It places within our reach the varied products of human ingenuity and labour. What an incentive is it to arts and industry. Agriculture, manufactures, commerce, literature—all obey the impulse which it supplies. It turns the wheel; it plies the loom; it spreads the sail; it wields the press; it is the mainspring of industry: it is the blood which circulates life and energy throughout the body social, and carries the arts and institutions of civilized life, to the remotest habitations of men. Viewing money in this light, instead of denouncing it as a curse, may we not regard it as an arrangement of Providence, and say of it, as inspiration says of agriculture, "This also cometh forth from the Lord of Hosts, who is wonderful in council, and excellent in working." The evil is the abuse of it—good. its legitimate use. Many eminent saints have been rich. Wealth is a gift of God; wealth is a blessing; wealth, subordinate to the will and service of God, is a lawful object of desire and pursuit;—an important and comprehensive talent which the great Proprietor of all things, commits in different proportions to our trust as his stewards, to be employed for him in valuable uses, and for the right employment of which we must give an account in the day of judgment. Satan, the god of this world, it is true, working upon our fallen nature, seizes on wealth, and wields it, as he does a multitude of other things, as a powerful engine of evil; and his children, obeying the working of their father the Devil within them, pervert it to the strengthening of their hearts in wickedness, and the accumulative retribution of endless perdition. But in the hands of the children of God, what varied good is not wealth the instrument of effecting! Eyes is it to the blind, and feet to the lame. Food is it to the hungry, and clothing to the naked. It delivers the poor that cry, the fatherless, and them that have none to help them. The blessings of them that are ready to perish come upon those who dispense it, and they cause the widow's heart to sing for joy. What an honour has God put on worldly property, that by means of it asylums are provided for the poor, the sick, and the insane; education given to the ignorant; liberty and civilization extended; the Scriptures translated into all languages, and circulated throughout the world; the ministry of reconciliation

supported; Christ crucified preached to the heathen; churches planted, and the Redeemer's empire established among all nations. Employing their worldly good for these purposes, what blessings may not the righteous rich be the agents of imparting to their fellow creatures!—what endless emotions of gladness and gratitude do they awaken in the minds of the wretched!—what endless acts of obedience to God do they perform!—what honour do they bring to religion!—what an amount of spiritual good do they confer on themselves!—what glory is given unto God! Abusing the mammon of unrighteousness, multitudes indulge in foolish and hurtful lusts, and drown themselves in destruction and perdition; but using aright this comprehensive and commanding talent, christians lay up for themselves a good foundation against the time to come, and make to themselves friends of the righteous poor, who shall receive them at their departure into everlasting habitations. If rich in this world, let us also be rich toward God—rich in deeds of faith and labours of love; rich in good works. By rightly laying out our treasures on earth, we lay up for ourselves treasures in heaven. "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again." "The merciful man doeth good to his own soul." "To him that soweth righteousness, shall be a sure reward." If we go forth in the love of Christ, and sow this world's good in works of mercy, he will not fail to recompense us with harvest increase at the resurrection of the just.

II. Viewing property as a means of good, personal and distributive, let us advert to its acquisition. A talent which gives its possessor a command of advantages so great, must, with due submission to the will and blessing of Providence, be a proper object of pursuit. But along what line are we to move in the acquisition of property? It is required, that every man should have a lawful calling, and that he should be industrious in that calling. The ground is indeed cursed for man's transgression, and in sorrow is he doomed to eat of it all his days. Activity, however, is one law of our nature; and man was originally destined to employment. In innocence, Adam was placed in the garden of Eden, not to recline in indolent repose, but to dress it and to keep it. The law of christianity is, that those "who will not work, should not eat;" and christians are enjoined "in quietness to work and eat their own bread," 1 Thess. iii. 10, 11. Idleness is dishonourable; idleness is criminal; idleness is contrary to the

original constitution of our nature—contrary to the constitution of the mental and material universe around us. Idleness is the parent of a thousand vices; for where men are inactive in relation to useful pursuits, they must be mischievously busy in pernicious indulgences. Toil, it is true, is the penalty of our primeval trespass: yet the employment of man is a wise and merciful arrangement, as it operates as a powerful check on depravity, and as an impulse to many virtues.

It was a salutary custom among the Jews to bring up their children to some occupation. Paul, who was educated a scholar at the feet of Gamaliel, was taught the trade of a tent-maker. What a noble example of patient industry—of honest and high-minded independence, does this great Apostle exhibit! What nobleness of spirit does he breathe in his address to the Elders of Ephesus—"I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that *these hands ministered to my necessities*, and to them that were with me." With what magnanimity did he exemplify the industry which he enjoined on christians. He might have enriched himself; but he tells us that in Thessalonica he forbore to exercise his right, as a preacher of the gospel, to receive wages, in order that, by an example of independent industry, he might enforce that commandment which he had delivered by divine authority, that christians should "work, and eat their own bread." "Neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an example unto you to follow us," 2 Thess iii. 8, 9. Religion, so far from giving a dispensation to sloth, requires every man to have some business, and to be diligent in that business. So far from it being wrong in the christian to make the advancement of his worldly circumstances a subordinate end of labour and diligence, he is in this very way serving God, serving himself, and serving his generation. It is a noble determination to eat one's own bread, and to eat no man's for nought. The consciousness that what he eats, and drinks, and wears, is the fruit of his own labour, must enhance a man's dignity and self-respect. The industrious tradesman who fears God, and works with his own hands, that he may provide things honest in the sight of all men, occupies a position in the estimate of the wise and good immeasurably high above the profligate lordling, whose whole life is an "occupation how to spend," and who squanders in profusion that which he extorts by oppression. The contempt that

is still cherished in society against certain trades and occupations, is most ridiculous and absurd. No lawful occupation is shameful. It is no shame to be of any lawful trade or calling; but it is a disgrace to be aimless and idle; it is a disgrace to live upon the labour of others, while contributing nothing to the common stock; it is a disgrace, however titled, to prey upon the plunder of the industrious—to parade in the trappings of fantastic foppery before the public eye, while yet a nuisance to society. The christian at the plough, or in the shop—the true christian, whatever be his calling, is a wise, and worthy, and good man: he is truly honourable; he ranks among the excellent of the earth; he has a spiritual nobility, which places him far above that which is conferred merely by the titles of this world; he is precious in the sight of the Lord, and in the esteem of every one "in whose eyes a vile person is despised, but who honoureth them that fear the Lord."

III. Honesty is indispensable; it is so in the acquisition of property, and it is so in the use of it. What of the world the christian uses should be his own. It is scandalous and criminal to expend on ourselves that which rightfully belongs to others. It is wrong to expend even in works of benevolence that which should be employed in the payment of our debts. Before we can love mercy, we must do justly; and while we are merciful to the poor, we ought to consider that there is a mercy which we should show our creditor. Justice is the first in order among relative duties: justice is the foundation and framework of the whole. "Owe no man any thing," is a precept of our religion; and certainly it must be a case of necessity that can be justified as an exception from the general rule. To be in no man's debt, to purchase nothing without payment, to live within our means, to lay up in store for the future, rather than to live beforehand, are maxims of conduct that cannot be too much recommended and acted on. Is it honest to contract debts which you have not the intention, the means, or the rational prospect of discharging? Is it honest to keep back the wages of your workmen, or to delay the payment of the bills of your necessitous creditors? Is it honest to indulge in expenses beyond your means, and not to practise economy and retrenchment? Is it honest to embarrass your own property, or to employ the property which you have on credit from others, for the purpose of luxury or show, to please vanity or to pamper appetite? Is it honest to follow any occupation which is injurious to the life or virtue of your

fellow-creatures, and to amass gain at the expense of that which inflicts misery on them, corrupts their morals, and endangers their salvation? Honesty is a first principle. There may be honesty without religion, but religion without honesty is monstrous hypocrisy. "Is there for honest poverty would hang his head?" There is no disgrace in honest poverty. When poverty is the result of providential circumstances, and not caused by indolence, waste, or improvidence, on our part, we have no reason to be ashamed of it. Why should I feel shame on account of my homely fare, my rustic dress, my lowly dwelling, when I scorn the slavery and the meanness of having my name posted as a debtor in another man's books, and cherish the glorious privilege of being independent? Ought it not to awaken a generous indignation in every one who has such a soul as God gave him to witness revenues exacted, fortunes amassed, luxury and splendour maintained, from the sweat of the slave or the plunder of the poor? When God's ordinance of civil government which was given us for good to his glory, is perverted to the purposes of oppression, and, when Christ's ordinance of the christian ministry which was given as a means of grace, is made the pretence of grinding exaction and public plunder, must not such atrocious immoralities call down the heaviest judgments of heaven? Woe, says the word of God, to him that coveteth for his house an evil covetousness. The wealth that men accumulate by fraud, by extortion, by cruelty, and oppression, is an accumulation of wrath against the day of wrath. The groans and miseries of their fellow creatures shall be a witness against them. Even now the cries of the oppressed, enter the ears of the Lord of Sabaoth. Their ill-gotten gains shall be scattered to the winds. Their names shall be rooted from the earth, and the fire of Divine vengeance shall pursue them to the nethermost hell. In every view of the subject, therefore, honesty is the best policy. It has the praise of men, and the blessing of God. Though the christian be poor, as to the world, he bears about with him, that which is better than great riches—a good name and a good conscience. "A little which the righteous man hath, is better than the riches of many wicked."—Read James v. 1–5.

CEPHAS.

ON THE DIVINE INSPIRATION OF THE SCRIPTURES, AND THE MANNER IN WHICH THEY OUGHT TO BE STUDIED.

THE divine inspiration of the Bible is proved by the miracles which have been wrought in attestation of christianity; by the fulfilment of ancient prophecy, and by many auxiliary evidences. That *miracles* were performed by our Saviour and his Apostles is a fact as clearly ascertained, independently of revelation, as any other of equal antiquity. Now, the power that could cause the lame to walk, the deaf to hear, the blind to see, and the dead to rise, is infinitely superior to that of any creature—it is the power of omnipotence; and, therefore, the working of these miracles has stamped the seal of eternal truth upon the religion of Jesus. Though this argument, as has been too confidently asserted should always becoming weaker as time removes us farther from the events on which it is founded. But to compensate for this, the second evidence, by a wise arrangement of providence, is always becoming stronger, and thus the support from the one proof, which christianity is supposed to lose by the lapse of ages, she will gradually gain from the other. A large portion of the *prophetical* parts of the Bible has been fulfilled with astonishing minuteness; and, as time advances, the list of accomplished predictions will be increasing, so that it is abundantly evident already; and the truth, will yet if possible be still more striking, that the Scriptures are from Him before whose eye all things present, past, and future, are naked and opened.

Besides these two leading arguments, there is an almost endless number of subordinate considerations which I have called *auxiliary* evidences, and which when united with one another form a phalanx that cannot yield. If, for example, we compare the book of revelation with the book of nature, we will find such striking analogies between them, that whatever objections are brought against the divine original of the one, are equally valid when opposed to the divine original of the other; so that the very same reasoning that would lead a person to deny that the Bible is the Book of God, would lead him, if pursued a little farther, to deny that the universe is the work of God. Again, let us examine the Scriptures on their own merits, and we shall find on every page the impress of superior wisdom. When we read the volume of external nature, we see such depth of design; such amazing symmetry, and such majestic grandeur, that we cannot help re-

garding every line throughout its extended pages, as traced out by the finger of Jehovah. In like manner, when we open the volume of inspiration, there shines upon us, as from the spangled firmament, the bright reflexion of celestial glory. Where can we find such profound wisdom, such mighty thoughts, such vast conceptions! "I saw," says Isaiah, "the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory." What majesty, grandeur, and sublimity are here! Surely this must be an emanation from Him whom it describes; it is written in His style; it shines with His splendour; it exhibits the magnificence of His glory.

Another class of these auxiliary evidences, in support of the divine authority of our holy religion, may be drawn from the history of its propagation in the primitive ages. Christianity was a most unpopular system. Every thing about it was unfavourable to its reception. It had no outward pomp to recommend it to the world; one might almost say, that like its founder, it was born in a stable, and cradled in a manger; and it made its first appearance in the humblest walks of life. As soon, accordingly, as it was thought worthy of notice, philosophy and eloquence were leagued against it, and these were backed by all the influence of kings and rulers, and supported by the strong arm of secular authority; in short, prejudice, passion, self-interest, learning, power—all were united in one phalanx of determined opposition to its interests and its objects. In these circumstances the chariot of the everlasting gospel went forth in its might, and it went forth conquering and to conquer. And how were its triumphs achieved? By a few fishermen of Gallilee; yes, by a few fishermen who had been witnesses of the Saviour's doings, went forth upon the world, preaching the gospel of the grace of God, and philosophy did obeisance before them, and eloquence was struck dumb in their presence, and the arm of human power, like that of Jeroboam when stretched out against the man of God, fell paralyzed when attempting to seize them. Heathenism became a wreck. Its temples were deserted, its altars crumbled into atoms, and its Dagons fell before the ark of the Lord. Churches were planted in multitudes, thousands daily crowded into them, and "mightily grew the word of God and pre-

vailed;"—and all by the labours of a few poor, weak, illiterate, despised fishermen!! Who is there who does not exclaim, "This is the Lord's doing; it is marvellous in our eyes?" It is the seal of the Eternal God, impressed upon the front of our holy religion.

But the argument, which to the christian is the most convincing of all, remains to be stated It is founded on the effects which christianity has produced on himself and others. The Bible says to the darkened sinner, "Let there be light," and there is light. It rebukes the unclean spirit with which the natural man is possessed, and it comes out of him. It says to the hurricane of passion which rages within, "Peace, be still," and there is a great calm. It says to the blind sinner, "Receive thy sight," and his eyes are opened. It says to the man "dead in trespasses and sins," "come forth," and a spiritual resurrection is the immediate consequence. Reader, have you experienced these blessed results? If you have, you have the most overpowering evidence, that the Bible is not the word of man, but the word of Him who "Spake and it was done, who commanded, and it stood fast."

Here let us learn two lessons of vast importance. The first relates to the duty of diligent inquiries into the truths of revelation—and the second, to the spirit in which these inquiries ought to be conducted. If, as we have seen, the Bible comes to us, invested with divine authority, it is surely our imperative *duty* to acquaint ourselves with it. And yet, is it not a fact that we read any other book rather than the Bible? O what infatuated beings are we! God speaks, but we will not hear; he hands down a book from heaven to earth, but we allow it to rot upon our shelves. He causes light from the eternal throne to break forth upon our benighted world, but we shut our eyes and walk in darkness. He throws down to us the pearl of great price, but we will not stoop and lift it. Most assuredly our hearts may well condemn us in this matter. And "if our heart condemn us, God is greater than our heart, and knoweth all things." Our consciences may well charge us with ingratitude, for in neglecting the study of the scriptures, we despise one of the choicest gifts of heaven. They may tax us with disrespect to God, for in turning a deaf ear to his communications we are guilty of a crime which common decency would not allow us to commit against a fellow-creature. And they may accuse us of blindness to our own interests, for what is more desirable than the very attainment about which we are most indifferent—the wisdom that comes from

above? Now if our consciences fix such weighty charges upon us, how dreadful must be the disapprobation of Him who is infinitely greater than our consciences. I entreat you to lay these considerations to heart; try to improve by them: become, by the grace of God, a more diligent student of his holy word; cherish a habitual veneration for the sacred oracles. Let it not be your condemnation, that light is come into the world, and that you have preferred the darkness; never let a day pass without reading a portion of the word of life; and be not contented with mere reading, but "SEARCH the Scriptures," "comparing spiritual things with spiritual." Let this exercise form a part of your daily devotions. You will be assisted in it by a copy of the Bible containing marginal references, with which every individual ought to be provided. Now that he who is THE TRUTH has taken the roll of God's purposes and plans, and loosed its seven seals, and unfolded its contents to mortal view, let gratitude, respect, self-interest —a crowd of motives, induce all to become more diligent learners of its precious truths.

Besides the duty of studying the Scriptures with the utmost care, the fact of their divine original teaches us the *spirit* in which this study ought to be prosecuted. If "all Scripture is given by inspiration of God," we may surely depend on the truth of all its statements. As it came from the pen of the sacred writers, not a sentence, not a word, is calculated to mislead us. Every announcement, without a single exception, is the announcement of Him "that cannot lie," and we ought to receive it as readily as if we heard it proclaimed in a voice from heaven. Now, this suggests the spirit in which the sacred volume ought to be read and studied. If the book of revelation is as really from God as the book of nature, the spirit of the true divine is just the spirit of the true philosopher. But the true philosopher never thinks of speculating about the hidden causes of the various phenomena around him and within him: his business is simply an examination and classification of *facts*. He is far from exalting his reason above the intelligence the indications of which he wishes to explore. The thought never enters his mind of sitting in judgment upon the arrangements of the universe. He prosecutes all his inquiries in a spirit of humble and childlike docility, and he is content to trample upon his most beautiful and ingenious hypothesis when he discerns a single fact inconsistent with them. Now, if this be the spirit of the true student of the works of God, it is also the spirit of the true

student of the word of God. If we would arrive at an intimate acquaintance with the sacred truth, we must not inquire what the Bible *ought* to teach, but what it *does* teach. *How can this be?* is a question with which we have nothing to do; we must be satisfied if we can determine—*Is it so?* "To the law and the testimony" must be our final appeal; "thus saith the Lord," must settle every dispute and banish every doubt. Here the christian takes his stand, and here he feels himself secure.

But are there not statements in the Bible which it is hard to reconcile? Unquestionably; but there are also facts in nature which it is hard to reconcile. What then is the christian to do? What does the philosopher do? He does not deny the reality of the facts because he cannot discover their connexion. He does not oppose them to one another for the purpose of neutralizing them. He knows that the most perfect harmony pervades the whole creation, although he may not in every case be able to perceive it; and he waits until, from a higher position on the hill of science, those facts which, like the distant peaks of a ridge of mountains, seem unconnected, may appear, as they really are, united below. Let the christian imitate this example. Although there is no real contradiction in the Bible, there may be many passages the harmony of which he cannot at first discover. But let him be patient as well as humble. Let him wait a little. The gradual developement of God's dispensations will cast light on much that is now dark and mysterious. "What I do thou knowest not now, but thou shalt know hereafter."

Are we then to silence altogether the dictates of reason in matters of religion? By no means. We are to exert our faculties in examining the page of inspiration as much as the philosopher exerts them in examining the page of nature. But while we are to give our reason the same liberty, we are also to keep it under the same restraint. It is our duty to use it, but it is also our duty to confine it to its proper place. Still, however, it is objected that to submit our reason so implicitly to the Bible, is to degrade it. Now, this objection would be valid, if we had not previously discovered that the Bible is of divine authority: but, when we have ascertained this truth, it is perfectly childish. Suppose, that in our inquiries, with regard to the world around us, we meet with something which at first we consider to be a work of art. Under this impression, we are completely at liberty to point out its defects, and to criticise it as we please. But the moment

that we discover it to be a work of nature, our inquiries are directed into a new channel. We are no longer to sit in judgment upon it, and authoritatively to proclaim its excellencies and its faults. This would be atheism; and would be justifiable only on the supposition, that the phenomenon in question was produced by a fortuitous concourse of atoms. But we are to take for granted that all its arrangements are exquisitively adapted to the purposes they were intended to serve, and our reason is to descend from its throne of judgment, and become the humble and patient examiner of its beauties. In like manner, if the Bible were the production of human genius, we would be at perfect liberty to bring it to the test of reason; but since it is the word of God, the offspring of eternal wisdom, we have both an additional motive to exert our intellectual faculties more vigorously in the investigation of its truths, and an imperative call to exert them in their proper sphere of entire submissiveness to all its statements. The world may call this the degradation of reason, but surely such degradation is its highest glory.

Let me urge upon you the necessity of cultivating the spirit of docility which these considerations so forcibly recommend. Except, in this respect, "ye become as little children, ye shall not enter into the kingdom of heaven." If we would grow by the sincere milk of the word, we must receive it with the simplicity of babes. Come then to the Scriptures in the spirit of humble and patient inquiry. Mary sat at the feet of Jesus, and heard his word. Try to be like her. Thus shall you experience the fulfilment of the delightful promise—"My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." And thus shall you be led to exclaim, "O how love I thy law! it is my meditation all the day;" "How sweet are thy words to my taste! yea, sweeter than honey to my mouth!" "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."

IGNOTUS.

GERMAN NEOLOGY GIVING WAY TO THE TRUE ORTHODOX FAITH.

FROM the Preface to the FIFTH Number of the BIBLICAL CABINET, we present our readers with the following Extracts, giving an account of the present state of Theological Literature in Germany.

They are from the pen of Dr. Fred. Aug. Gotttreu Tholuck, professor of Theology in the Royal University of Halle, and corresponding Member of the Asiatic Society of London. We have subjoined one or two remarks by the Editor of the Cabinet:—

"The prodigious schism which divides the theologians of our German church," says Tholuck, "is not unknown to your countrymen. The rationalism of Germany is the terror of the greater part of Christendom where the English tongue is spoken; although, if I am accurately informed, there are in England, Scotland, and North America, a number of persons who are casting longing eyes towards German rationalism, as towards a forbidden tree of the knowledge of good and evil, desirous themselves to taste its fruits, and therewith also to make their countrymen wise. Permit me, then, to present you with a brief compendium of this system:—The majority of the books of the Old Testament do not proceed from the authors to whom they are ascribed. Several, such as Daniel, have been, by a pious fraud, fathered upon the prophets. Christ and the Apostles were fallible men, who, though possessed of many good moral principles, were swayed by gross Jewish superstition. Our accounts of the history of Jesus are full of Μῦθοι, (fables) which a love of the miraculous tempted the Jews of the first century to frame. Even the declarations of Christ himself have not come down to us precisely in the form in which he delivered them; his disciples put much into his mouth which he never spoke. Besides, the gospels of Matthew and John are probably spurious. What Jesus of Nazareth really taught can now be no more known with certainty; but it is unquestionable, that his originally simple doctrine has been greatly corrupted by Paul, who engrafted upon it the important articles of original sin and redemption, which he had borrowed from his own Jewish theology; and these came afterwards to be regarded as Christian doctrines, although nothing can be more contrary to the understanding.

"Such is the relation in which the system stands to Christianity. Neither must it be supposed, that these opinions were only in a cursory manner enunciated or maintained. On the contrary, since the year 1770, in which Semler, the true father of this system, but who yet was far from going the length of the rationalists of the present day, first propounded it, the strenuous industry of the greater part of the theologians, philosophers, historians, and even naturalists of Germany, has been engaged in strengthening and establishing it. Whoever knows

what German industry can do, may form some conjecture of the success which has attended its efforts, when once enlisted in the cause of infidelity.

"It required the ploughshare of Napoleon's wars to break the soil, and again prepare the heart of the Germans for the seed of the Word of God. At that period, there awoke among us an earnest longing after the faith of our fathers, and that in several places has been followed by a revival of the faith itself. Naturally, however, this could not be the case with those who had received a liberal education, without their being able to assign reasons for their belief, and justify it scientifically in a conflict with the doubts which had been raised on every side against it. And thus, after a long period, in the early part of which the Theological Faculty of Tubingen alone had maintained a determined and scientific resistance against the infidelity of the age, there arose, about the year 1817, a fresh endeavour, in opposition to the rationalists' objections, and with a continual reference to these in all the departments of the science, to lay again the foundations of evangelical theology. On the domain of doctrine, this was a comparatively easy task, as that has always been the weak side of rationalism, from which the gift of speculation seems to have utterly departed. So much the more arduous and stubborn, however, has been the struggle on the field of history and criticism, where innumerable inquiries required to be prosecuted afresh in a new spirit. In that new spirit of the German theology, much, it must be confessed, has not as yet been accomplished. In the several branches we can speak only of a beginning, but, with the help of God, this beginning shall surely also have a progress."

From this account of Dr. Tholuck, it appears, that however gloomy the retrospect of the past, a better day has begun to dawn upon the Church of Germany. The sun of Divine truth, which is destined to chase away the midnight horror of neology, has arisen, and already shed her bright and cheering rays. The strongholds of infidelity and error have been assailed by a noble band of champions for the faith once delivered to the saints. In the arduous struggle in which they are engaged, surely they have a claim upon the sympathies and favour of all to whom the gospel is dear. With what other feelings than complacency and approbation should we view and receive their labours? When right in the grand essentials, is it just to treat them with fastidious disdain, if on some minor points they have not been able to shake off completely

the influence of the school in which they were nurtured, and diverge some hair's-breadth perhaps from the straight line of orthodoxy among us? But, in many instances, even this cannot be objected to them. And, as has often been done in the former history of the church, they have exemplified how the clearest statements, and most powerful defences of Truth, have issued from amidst the hottest opposition.

THE LATE REV. WILLIAM MANNING WALKER.

(Written for the Manchester Times.)

"————He was one who owned
No common soul."—*Wordsworth.*

THE subject of the present imperfect sketch was of a respectable family in Norfolk, his father being a merchant at Yarmouth, and his uncle the late well known Rev. George Walker, under whom he was educated at the Manchester Unitarian College. When very young he became the pastor of a congregation of similar sentiments at Preston, whose esteem he gained in a high degree, as exhibited in connexion with the leading incident of his life. Having conceived it his duty to deliver a course of lectures specially devoted to the support of Unitarian doctrines, and the controverting those of Trinitarianism, he applied himself for that purpose with increased diligence to the study of those parts of Scripture in particular whence he proposed drawing his strongest arguments in support of his views, accompanying his reading of the Scriptures and his theological researches with deep prayer for humility, and for Divine guidance and light: as was the case with that laborious searcher after truth the commentator Scott, the heights he gained in Scriptural knowledge enabled him to see above the clouds of former error, and in the words of that eminent man—"after much meditation, with careful examination of the Scriptures, accompanied with earnest prayer for Divine teaching, he was at length constrained to renounce as utterly indefensible all his former sentiments, and to embrace that doctrine which he had hitherto despised."—(Vide "*Force of truth.*")—The principles thus imbibed by a mind of great natural firmness and decision matured those qualities, and placed him also far above those considerations of interest, or that fear of worldly consequences, which makes men of weak or wavering faith shrink from the full discharge of their con-

science; he evinced the honesty and courage which characterize the Christian hero, by making known to his congregation the change wrought in his own mind, and his determination thenceforward, "through evil report and good report," to preach Jesus Christ as God manifest in the flesh reconciling the world unto himself.

Thus at the outset of life he risked for conscience sake the loss of income and present support, of early patronage and associations, and the alienation of those who had loved him and whom he loved. The answer of many of his flock strikingly exhibits the confidence they had in his wisdom, judgment, and integrity, as a spiritual teacher and guide; they replied in substance—"preach such doctrine as your conscience tells you is right and scriptural, and we will abide and hear." He became in consequence the instrument of converting many of his former hearers to orthodox christianity. Subsequently a chapel was erected for him at Preston, where he officiated as an Independent, with great credit to himself and benefit to those among whom he laboured, with a zeal that made great inroads on his constitution, and rendered him for many of the latter years of his life the subject of severe asthmatic and dyspeptic infirmity. The general estimation in which he was held by the inhabitants at large of Preston cannot better be conveyed than in the language of the Editor of the Preston Moral Reformer for 1831, who, in alluding to Mr. Walker's exertions at that period on behalf of Temperance Societies, speaks of him as "an independent minister of whom Preston was once proud."

On the establishment of the General Burial Ground here, about twelve years ago, Mr. Walker was appointed from among a considerable number of candidates to the office he held at the time of his death. The number over whose remains he has had to perform the melancholy rites of Christian sepulture made him extensively known as a public functionary, and his exemplary discharge of the duties devolving upon him in that capacity made him esteemed and respected in a high degree; while his private and social qualifications endeared him to an extensive circle of friends. The rich and the poor will alike call to mind the plain and faithful admonitions he was accustomed to give at the grave, and the holy and scriptural consolations he was wont to administer to the bereaved mourner.

Of Mr. Walker's disinterested generosity many striking instances might be cited. Among others, his gratuitous

education of a deserving young man, who, through his instrumentality, was led to renounce the errors of popery, and has for some time past been a highly respectable Independent minister, and who, to the day of Mr. Walker's death, was accustomed to address him invariably by the tender title of "Father," and now mourns his loss with filial tenderness and grief.

On public topics and affairs, Mr. Walker's views were those of an enlightened and unbiassed mind; unfettered by mere party feeling, he was accustomed to draw his opinions from a calm, comprehensive, and disinterested survey of the times as they are. In disputations on the various topics that occupy the attention of his countrymen, he was a moderator and peace-maker. While maintaining the consistency of a conscientious dissenter, he was tolerant and liberal, in a degree that eminently fitted him for the office he held, and gained him the esteem of persons of all persuasions. The last three years of Mr. Walker's life were marked by his connexion with Temperance Societies. He early lent his mind to the consideration of the arguments of those patriots in Scotland and Ireland who first addressed the British public on the subject. Perceiving their importance, and having satisfied his mind as to the Scripturalness of the principles they advanced, he became their decided supporter. Feeling, as American Christians had done, that in a cause of such importance as the extirpating of an anti-Christian national vice from among a highly professedly Christian people, and the abolishing habits the most insidiously ensnaring and undermining that Christianity had ever to contend against, something more than mere approbation and patronage was demanded of a minister of the Gospel, he boldly stood forward on behalf of those now more justly appreciated societies, and identified himself with the Manchester Temperance Society. He shortly after published a well-written vindication of Temperance societies, addressed to the Editors of the *Evangelical Magazine*, which the recent report of the Manchester Society for 1832 intimates has had its influence.

Though not the early mover of the subject in this quarter, Mr. W. may, in some degree, be considered the father of the Temperance Societies of Lancashire, his name being the one first affixed to the declaration or fundamental principle which placed the Manchester Society on the same basis as those of America, Scotland, and Ireland; an example which in the course of three years, Mr. Walker had the satisfaction of seeing followed by nearly 7,000 of his fellow-townsmen, including

besides Sir Oswald Mosley, the patron, Dr. H——, Isaac Crewdson, Esq., Joseph Brotherton, Esq., M.P., George Hadfield, Esq., Rev. H. Stowell, with numerous clergymen, medical and other gentlemen of high respectability; while the association books contain the signatures and *marks* of all sorts in society—of every sect and party, and the greatest variety of profession and calling. Mr. Walker was spared to witness the success of these societies in various parts of the empire, and to see enrolled on their lists several Bishops of the established church, and many other persons of rank, who were the most distinguished characters among the Churchmen and the Roman Catholics, the Society of Friends and Dissenters (lateral and clerical), of all persuasions, have thus expressed their conviction of the necessity for, and efficiency of, these excellent institutions, the principles of which are beginning to discard from respectable society those excessive stimulants which a depraved national taste and the efforts of interested men had rendered so baneefully prevalent. It was particularly cheering to the mind of Mr. Walker, to see those unnecessary and disgusting drugs, brandy, rum, &c., fast disappearing from the tables of *thoroughly considerate christians and patriots*. Mr. Walker, as the senior association chairman of the Manchester Temperance Society, was in that, as in every other capacity, a pattern of punctuality, prudence, and perseverance. The numerous deputation of the committee attending his funeral indicated how sensibly they feel the loss of such a member, while the advancement of the Society in the present paper is a further testimony of esteem for his memory, alike honourable thereto, and to themselves.

THEOLOGICAL GLEANINGS.

There are many truths it is not worth while to know. Curiosity, indeed, might be a sufficient plea for our laying out some time upon them, if we had half a dozen centuries of time to come; but methinks it is great ill husbandry to spend a considerable part of the small pittance now allowed us, in what neither makes us a quick nor sure return.

It matters not how long we live, but how well.

Whoever, when two ways of life are proposed, prefers that which he is convinced in his own mind is less pleasing to God, and less conducive to the perfection of his soul, has no reason

from the Gospel of Christ to hope that he shall ever please God at all, or receive from him that grace whereby alone he can attain any degree of christian perfection.

How happy is it that there is a higher wisdom than our own to guide us through the mazes of life!—that we have an unction from the Holy One, to teach us of all things where human teachings fail!

So far as I know what will make me most holy and most useful, I know what is the will of God.

To devote all our thoughts and actions to God is our highest wisdom; and so far as we inwardly or outwardly swerve from this, we walk as fools, not as wise.

If you seek your happiness in God alone, you will never be disappointed; and if in any thing else, you surely will, for all creatures are broken cisterns.

True religion is love; the love of God and our neighbour; the doing all things to the glory of God, and doing to all men as we would be done to.

We may die without the knowledge of many truths, and yet be carried into Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails the Devil and his angels!

The best end a fallen creature can pursue is the recovery of the favour and image of God.

Whatever raises the mind to God is good, and in the same proportion as it does this; whatever draws the heart from its centre is evil, and more or less so as it has more or less of this effect.

The essential part of christian holiness is giving the heart wholly to God.

THERE IS WRATH.—Job xxxvi. 18.

We talk of the ills of life; we dread, we shun, we fly from them: but what are all these compared to "the wrath to come?" Cold and hunger, pain and poverty—a broken limb, a loss in trade, a blasted reputation, a violent death,—these are evils against which we are at pains to fortify ourselves: but what is the loss of property, or health, or life, to the loss of heaven? What is the safety or comfort of this perishing body to the salvation of the undying soul? "The prudent man foreseeth

the evil, and hideth himself, but the simple pass on, and are punished." "The way of life above to the wise, is to depart from hell beneath." *There is wrath.*

I. *What is this wrath?* It is the effect of God's righteous displeasure against sin. The scriptures often speak of the "wrath of God." But the wrath of God is not a passion; it is the doom of justice put in execution against transgressors; it is the penalty of the law—the punishment of sin in the world of retribution. This wrath means all that the wicked shall have to endure hereafter. Whatever is included in the everlasting torments of hell—this is wrath. It is no fiction—no invention of priestcraft—no phantom of a disordered brain—no wild dream of superstition; it is an awful fact—a dread reality. *There is wrath.*

II. *On what grounds do we believe that there is wrath?*

Man has broken God's law. God made man, like himself, good, wholly good. God gave man a law, like himself, good, perfectly good. That law requires perfect obedience; and a perfect God can dispense with nothing less. As the law is good, to require any thing short of perfect obedience would be at once morally impossible with God, and incompatible with the happiness of the creature. To disobey is to be miserable. The law was accordingly armed with a penalty, threatening punishment in case of disobedience. The wages of sin is death! Man became a sinner; he violated the good and holy law which was given him as the rule of his duty and the pledge of his happiness; he was doomed to death; he was sentenced to punishment. All are involved in the general ruin. Death hath passed upon all, for all have sinned. Spiritual death is the natural condition of all the descendants of fallen Adam.

Man is a depraved being. All that he does before his soul is born again and pardoned, is full of sin. Even after we are united to Christ Jesus, our sanctification on this side heaven is incomplete. Fallen man is therefore incapable of yielding that perfect obedience which the law of God requires, and cannot but require—requires without mitigation and without fail—requires as the condition of life—requires under the penalty of eternal death. Man has lost his moral power of obedience; but the law is eternally in force—in force in all the unbending strictness of its requirements. Unchanging as God, it requires an obedience sinlessly perfect in all things, at all times, and with all the heart and soul and strength. One sin—one trespass—one omission of duty, and

we fall under its curse. "Cursed is every one who continueth not in all things written in the book of the law to do them." Truly, it is a fiery law—"a ministration of condemnation and of death." What child of man has not fallen under its curse? We are by nature children of disobedience, and "children of wrath." We are sinners, and therefore "there is wrath."

God is a Lawgiver and Judge. We have heard much of the rights of man; and in relation to our fellow-creatures, we have rights with which God has invested us; these rights we ought to know, and "knowing dare maintain." God has *his* rights. These, his perfect excellence binds him to maintain. God is just: and he must first of all be just to himself. He must maintain his authority—vindicate his honour—assert his holiness—enforce his law—and therefore he cannot tolerate sin—he cannot connive at rebellion—he "will by no means clear the guilty." The happiness of unfallen beings consists in their obedience; their obedience is voluntary and free; their free and voluntary obedience is secured by moral motives—by their love, and respect, and veneration for God. Suppose God to exhibit his character in such a way as to destroy their love, respect, and veneration for him, the moral hold which he has on mind, is snapped asunder—the moral influence by which he governs the intelligent universe is dashed in pieces, and a chaos is the consequence, as great as if the attractive power that wheels and keeps the plannets in their courses, were broken up by one convulsive shock, and all creation tumbled into one general ruin. Had God spared the angels that sinned, and allowed them to assail the throne of heaven with impunity, who knows to what extent the contagion of rebellion might have spread throughout the heavenly hosts; and involved all his creatures throughout all his worlds in guilt, confusion, and misery? In this view, the punishment of sin is an act of justice and of goodness to unfallen beings. It is the moral means of their security; it is a standing warning to the universe; it operates as powerfully on them as the law of attraction does on the planetary system; it binds them in holy obedience to God, their centre, with all the force of moral omnipotence.

Is it said, may not God pass by sin without punishment, just as a man may pass by the offence of his fellow without punishment? The cases are not parallel. God is not a fellow-being. Consider that God sustains a public character, as the moral Head of the universe. He is the lawgiver and judge of his creatures; and for their sake and for his own, he must punish

sin either on the offender himself, or on some substitute standing in the sinner's stead. Let us take an illustration from the civil magistrate. As a private individual, it would be his glory to pass by a transgression against himself; but as a magistrate filling a public office, what right has he to pass over an offence committed against the law, and against the well-being of society? This, truly, would be a gross wrong. The law must be executed. The guilty must be punished. To do so, is the business of the magistrate. Magistrates are "God's ministers, attending continually on this very thing." The righteous magistrate "is the minister of God for good;" "he beareth not the sword in vain: for he is a revenger to execute wrath upon him that doeth evil." What sort of a magistrate or judge would you consider that man to be, who refused to put the law in force against a robber or a murderer whom you charged and convicted before him? Would he not deserve the felon's punishment? What would be the consequence, were there no laws—no magistrates—no judges—no goals—no punishments? What would be the result, were these swept from the land? Society would break up into a thousand pieces; robbery and murder would assail our dwellings; burning and massacre would fill our country with desolation and blood. Now God acts in a public character. As governor and judge of the world, he cannot be indifferent to sin; but must abhor and punish it. Nor will you think this strange, if you consider what an evil sin is. It is enmity against God; it hates him; it insults his justice, defies his power, tramples on his goodness, abhors his holiness, and rebels against his authority. It throws his works into disorder, and destroys the happiness of his creatures; it is the work of the devil; it is God's enemy, and would, if possible, annihilate his existence. No wonder, then, that sin is that abominable thing which he hates. No wonder that he must punish it. And just as all well-regulated governments have prisons, where culprits are confined, the Judge of all the earth has provided a prison-house of punishment, in which wicked men shall be shut up at the last day, to suffer the vengeance of eternal fire, prepared for the Devil and his angels. God is a Judge, and therefore there is wrath.

There is wrath: *does not thine own conscience within thee, O sinner, testify this and anticipate this?* Look into thy bosom, and in the remorse, the terror, and the forebodings of thy conscience, read the evidence of the divine displeasure. Why do you dread that God, who is the Father of Mercies, and whose name is love? Why is it that you are

averse to religion, and labour to banish all thoughts of death and judgment from your mind? Why is it that the past fills you with remorse, and the future with dismay? Whence this inward uneasiness—this shrinking back from the contemplation of futurity—this fearfulness of judgment—this anxiety to silence and stupify your conscience? There is wrath; and the agitations of conscience at once testify and anticipate it. This wrath meets the sinner, and begins his misery here; and the agonies of conscience in this life, are an antedate of the burnings of perdition. "Who knows the power of thine anger: according to thy *fear*, so is thy wrath."

A universal impression of this wrath is mixed up with the religions of all nations. In all ages and countries men have had recourse to a variety of expedients, under the idea of appeasing offended Deity. Nations utter strangers to each other have had their altars, priests, and sacrifices. The heathen have practised the most horrid rites to avert the anger of their imaginary gods. They sacrifice their very children for the sin of their souls; they inflict the most excruciating tortures upon themselves; they hang themselves by their flesh on iron hooks; they roast their bodies before fires; they throw themselves down to be crushed in pieces under the wheels of Juggernaut. All this shows that a deep and universal impression has possession of the human mind, that there is something wrong with man—that he is conscious that he is an offender against heaven; and even the superstitions of mankind prove that there is wrath.

The judgments of God declare that there is wrath. This is the day of grace: the last will be the day of judgment. This is the world of mercy: the future will be the world of retribution. Nevertheless, there are judgments now, by which God intimates to us and warns us, that there will be a judgment to come and a wrath to come. Look around you. Do not the judgments that are abroad in the earth convince you that the Lord is angry with the wicked—that there is a God who judges? Consider yourselves. Look at the soul, once the image of God, degraded and defiled—the prey of care, lust, hatred, revenge, shame, grief, remorse; filled with brutal appetites, unruly passions, tormenting anxieties, terrible fears. Look at the body, once immortal,—the subject of pain, disease, and death; destined to become a mass of putrefaction and the food of loathsome reptiles. Does not all this indicate the displeasure of God? Look into the world of nature: when thunders roar; when lightnings flash; when earthquakes shake

the earth; when volcanoes pour out their floods of liquid fire —do not these proclaim to us that there is a God who has all the elements of nature at his command, and who has a hidden store of vengeance in reserve for the day of retribution? Look back at the history of man. Were Sodom and Gomorrha burned up by fire from heaven, and was the flood sent to sweep away the race of the ungodly from the earth? These were examples: these were types. At the last day a flood of fire shall destroy the world. The heavens being on fire shall be dissolved—the elements shall melt with fervent heat, and the earth, and the works that are therein, shall be burned up. There is wrath.

Last of all, *consider God's express declarations and threatenings.* What says the Bible? Hear and tremble. "The wicked shall be turned into hell. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. He will render to every man according to his deeds; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. The Lord Jesus shall be revealed in flaming fire, with his mighty angels, to take vengeance on them that know not God, and obey not the gospel. He will say, "Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels." God declares that there is wrath.

III. *Of what description is this wrath?*

It is God's: not the displeasure merely of some earthly power who has jails, and fetters, and torments, at his command, and who, when he has killed the body, has done all that man can inflict; but the punishment of God, who is able to destroy both soul and body in hell. Who may abide the day of his coming? When the great day of his wrath is come, who shall be able to stand?

It is immitigable: here the greatest tortures have some relaxation of pain, some interval of ease, but in hell there is no rest, and the torment is for ever and ever. Here men may betake themselves to business or pleasure: they may fly to the intoxicating glass—they find repose in sleep, but in the world of woe there is nothing to amuse, no mirth, no music, no dance, no intoxicating cup, no jovial companions, nothing to divert the mind, nothing to alleviate the torment.

It is aggravated: every sin inflames it the more. Every fresh transgression we commit, every idle word we speak, every duty we omit, every neglect of God's mercy, is laying up ad-

ditional materials of punishment, adding to our misery, and treasuring up wrath.

It is everlasting; it will never have an end. After millions and millions of ages have rolled away, it shall be no nearer coming to a close; it will still be future; it will still be "wrath *to come:*" and the despairing soul will still keep repeating to itself, Wrath to come—wrath to come.

It is wrath which we all deserve. If, O God, we say that we have no sin, we deceive ourselves. Our own hearts condemn us, and thou are greater than our hearts. Thou knowest how aggravated are our offences—how complicated our guilt. If thou, O Lord, shouldst mark iniquity, who, O God, could stand!

Blessed be the God of mercy, the God and Father of our Lord Jesus Christ, that it is *wrath from which a way of escape is provided.* There is forgiveness—there is deliverance. God has said, Deliver from going down to the pit; I have found out a ransom. God loved us, and sent his Son to be the propitiation for our sins. Jesus Christ is the ransom. In him have we redemption, through faith in his blood. By his atoning death, by his pardoning mercy, and by his sanctifying grace, he delivers us from the wrath to come. Jesus Christ is the refuge; he is the way, the truth, and the life; he is the sacrifice; he is the intercessor; he is exalted as a prince and a saviour, to give repentance and forgiveness of sins. Fly, then, to Jesus Christ; fly from the wrath to come; fly *now;* fly with all speed, and with all your powers. There is no condemnation to them who are in Christ. He that believeth on him shall not perish, but have everlasting life. How shall we escape, if we neglect so great salvation? Behold the cross of our Lord Jesus Christ stands between you and perdition; the blood of the Lamb of God, that taketh away the sin of the world, rolls between you and wrath: and why should you force your way to condemnation?—why should you love death, and forsake your own mercies? Turn ye, turn ye,—why will ye die? "Because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee."

CEPHAS.

THE BEST DEFENCE OF ORTHODOXY.

WE have been often asked by students of divinity and others professing a desire to investigate scripture truth, what work we

would recommend as the ablest in support of Orthodox sentiments. To all such inquirers, our answer has been—"THE BIBLE." This answer, we are perfectly aware, does not exactly meet the object of those by whom the question is proposed; but it affords an opportunity for explanation, which we have found to be attended with most salutary results. We are not altogether unacquainted with the labours of learned men, who have maintained, with ability and acuteness, several systems of religious doctrine; nor do we hesitate to acknowledge our obligations to such champions as Bishop Bull, and Owen, and Magee, and Pye Smyth, whose talents and attainments have proved eminently serviceable to the cause of orthodoxy. With peculiar pleasure we refer, also, to the impression left on our minds, by a perusal of the admirable Letters of Professor Stuart, of Andover, on the Divinity of Christ; and of the recently published "Lectures on Theology," by the late DOCTOR DICK, Professor of Divinity for the United Secession Church of Scotland. From all these, and many others might be enumerated, the student of Revelation will derive important assistance in the investigation of divine truth, generally; while they will supply clear statements, and profound reasonings, in the defence and illustration of the orthodox faith.

Having said so much respecting the importance of the contributions of learning, talent, and piety, to the stock of our theological knowledge, we will not be suspected of undervaluing the labours of the wise and good, who, under Providence, have been "set for the defence of the gospel." Still, however, we declare it to be our decided conviction, that there is no book in the world, so well calculated to promote the interests of orthodoxy as the Bible; nay, further—that wherever the Bible is read in the spirit of humility, and prayerful dependence on divine teaching, orthodoxy will ultimately prevail. This judgment has not been hastily formed. It is the result of some observation and experience; and we believe that the most rigorous inquiry will show that it is corroborated by facts drawn from the past history, and existing state of the churches throughout christendom. But this view of the subject will demand separate consideration.

We are devotedly attached to the interests of evangelical religion; yet it must, we conceive, be admitted on all hands, that what we claim on her behalf, is both moderate and reasonable. Whatever is proved to be anti-scriptural, we reject with abhorrence. Taking for our motto—"To the law and to the testimony," we explicitly recognize the Word of God to be the

standard of religious truth; and we call upon all to give the Bible a fair, and impartial, and prayerful examination. Only let this call be responded to in a true and proper spirit of docility, and we shall entertain no fear for the rapid and triumphant progress of orthodoxy. The Bible reading of Scotland lies at the foundation of the evangelical religion of Scotland. The same observation, to a considerable amount, will apply to Ulster, where the searching of the scriptures, and the embracing of evangelical sentiments are found to go hand in hand.

Our own mode of procedure has been simple and satisfactory in the extreme. Is our attention turned to the doctrine of Christ's supreme divinity? We go to the exact delineations of his character furnished in the writings of the holy men, who by the light of inspiration traced out his glorious features as they were discovered in the field of prophetic vision. We see him revealed as the holy, holy, holy Jehovah of Hosts; the King Jehovah of Hosts, Is. vi. 3, 5; John xii. 41; as the Mighty God, the Everlasting Father, Is. ix. 6. Having refreshed our minds with the interesting manifestations of the Redeemer contained in the prophecies of the Old Testament, we proceed to the fuller and more numerous exhibitions of his divinity made to us in the historical and doctrinal statements of the New Testament. Here we find such unequivocal testimonies to the doctrine in question, as no force of criticism, and no combination of ingenuity and perverseness, have ever been able to set aside or wrest. We might refer to the Gospel according to John, i.; Rom. ix. 5; Heb. i.; all of which teach the supreme deity of Christ, if that doctrine is capable of being taught in human language. Our convictions, too, we have felt to be deepened by a general perusal of the gospels and epistles; all testifying of Christ, that he is the Son of the Highest, and, at the same time, Over all God, blessed for ever. We have thus found the Bible to be the best defence, and therefore we earnestly recommend it as the best defence of the doctrine of the supreme divinity of our Lord.

Do any wish to understand the cardinal doctrine of justification by faith alone? there is no treatise on the subject equal to the Epistle of Paul to the Romans. Is the student anxious to comprehend the nature and results of the great atonement? he will find it magnificently discussed in the Epistle to the Hebrews.

Let the inquirer, we say, then go to the Bible; the Bible contains the best statement, and the ablest defence of Orthodoxy. D.

FACTS, FRAGMENTS, SAYINGS, AND ANECDOTES.—No. IV.

"Gather up the fragments that nothing be lost."

It was said of Athanasius, immortal as the opponent of the Arian heresy, that to all estranged from, he was attractive as a magnet; and to all striking against him, he was immoveable as adamant. The master spirits of the world have exhibited an astonishing union of firmness and fortitude, with meekness and gentleness. Such was Paul. He was gentle among the churches, even as a nurse cherisheth her children; yet perils by land and sea, perils from mobs and tyrants, had no terrors for him. He warned his hearers with tears, and yet he feared not the face of man. Can the pages of fiction present any thing to match the moral grandeur of that scene, where Paul's friends hung and wept round him at Cesarea, beseeching him not to peril his person at bloody Jerusalem. "What mean ye," exclaimed he, "to weep and to break my heart? For I am ready, not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus." What true greatness is here! What moral sublimity! What a union of tenderness and heroism! What a glorious specimen of christianity! A bitter, bilious, malevolent spirit, too often exhibited by the leaders of party, under the hypocritical mask of religion, is foreign alike to true greatness, and the spirit of the gospel. With religion and truth on their lips, we too often witness the melancholy exhibition of their own vanity, spleen, envy, ambition, malice, and revenge. No human fortitude or courage can approach that of the Redeemer, yet the pattern above all others, is the meekness and gentleness of Christ. "Learn of me," says he, "for I am meek and lowly of heart, and ye shall find rest for your souls."

We hear a great deal about the spirit of infidelity in England, and of the zeal for Popery that exists in Spain; yet the Quarterly Review for October, 1832, assures us, that Voltaire is more read in Spain, than all other infidel writers are in England. Public opinion, in England, is a better preservative against infidelity, than papal excommunications and inquisitions. Blanco White, who was once a Spanish priest, and an infidel, tells us that the Roman Catholic clergy of Spain, are, to a large extent, secretly infected with infidel principles. The corruptions of Christianity, and the wickedness of professing

christians, are among the chief causes of the existence and spread of deism and infidelity.

On his death-bed, Ebenezer Erskine thus expressed himself to his children—"I have known more of God since I came to this bed, than through all my life."

The devil cheats us out of our time, by cheating us out of the present time.

When Sir Walter Raleigh was executed, he laid his head on the block, not in the direction that was customary. The spectators and the executioner, actuated by a superstitious feeling, wished to prevail with him to turn his head towards the East. "No matter," exclaimed Raleigh, "which way the head lie, so the heart be right." If the heart be towards heaven, all is right. If it be well with the soul, it is well with the whole man.

He that hath a blind conscience which sees nothing, a dead conscience which feels nothing, a dumb conscience which says nothing, is in as miserable a condition as on this side hell.

It is distressing to think of the divisions that exist in the church, but it is encouraging to think that there is a unity which subsists among all real christians. United to Christ they are one. They are one in origin—they have God for their father, Christ for their Redeemer, and the Holy Ghost for their sanctifier. They are one in relation; one flock, one family, one building, one body, one bread. They are one in likeness, one in disposition, one in their aims and in their askings. They are one in interest, one in inheritance, one in heart and in affection, one in faith and love. There are things respecting which they differ, yet in all salvation matters, they are one in judgment and in heart. They are of one mind and of one mouth, respecting sin, that it is the greatest of evils—respecting Christ, that he is all their salvation and all their desire—respecting God's favour, that it is better than life—respecting the world, that it is vanity—respecting heaven, that they have their hearts and their treasure there.

There are three unchangeables, said Philip Henry, to oppose to all mutabilities—an unchanging God, an unchanging covenant, and an unchanging heaven. While these remain, come what will, nothing can come amiss to us.

It was a noble sentiment which Owen expressed in the last letter he ever wrote—"I am leaving the ship in a storm; but

whilst the great pilot is in it, the loss of a poor under-rower will never be missed."

It was a celebrated prayer of Augustine, "Give, Lord, what thou requirest—and require what thou wilt."

It was an excellent saying of one, in reference to the exclusive and intolerant spirit of the Church of Rome, "I am too much of a Catholic, to be a Roman Catholic."

"Many blasts have I endured through life," said Ebenezer Erskine, in his last illness; "but I had this comfort under them—a good God, a good conscience, a good cause." Amid all the storms of life, Christ fulfils his promise to his servants, "I will not leave you comfortless."

The following is part of the epitaph engraven on the monument of Matthew Henry, the Commentator. "His time was continually employed in the exercise of prayer, or singing of psalms, or in catechising the people of his charge, or in delivering sermons before crowded audiences, or in composing his sermons." Would that all who fill the office of the ministry, would go and do likewise! We will give ourselves wholly, said the Apostles, to prayer and to the ministry of the word.

To employ scripture quotations as a mode of merriment is shocking profanity. Is it less shocking and criminal to quote texts for the purpose of wounding an opponent, or giving point to the language of invective and malevolence? And yet how much is this practised by polemical controversialists. "Calvin," says Matthew Henry on the 109th Psalm, "speaks of it as a detestable piece of sacrilege common in his time for one who had malice at his neighbour, to hire one of the Franciscan friars, or other monks, to curse him every day, which he would do in the words of the 109th Psalm: and particularly mentions a lady in France, who being at variance with her only son, hired a parcel of friars to curse him in these words. A greater impiety," remarks Henry, "can scarcely be imagined than to vent a devilish malice in the language of sacred writ; to kindle strife with coals snatched from God's altar; and to call for fire from heaven with a tongue set on fire of hell."

One thing encourages the christian amid the commotions which agitate the political world, that all things are in the hand, and under the feet of Christ, and "he is Lord of all." The Lord Jesus reigns. The kingdom of providence, and the kingdom of grace, are in his hand. He is head over all things to his body, the Church; and he must reign until he has subdued all things to himself.

CEPHAS.

HISTORY OF THE PRESBYTERIAN CHURCH IN IRELAND.

THE first volume of a work bearing the above title, from the pen of the Rev. Doctor Reid, Presbyterian Minister of Carrickfergus, has just made its appearance. Knowing, as we do, the talent, patient research, and honesty of the author, we expected a work of no ordinary excellence; and we can say with truth, our expectations have been fully realized. The reading public in general, and especially throughout Ulster, will certainly await with impatience the publication of the second and concluding volume of Dr. Reid's very interesting work. Having neither space nor time at present to enter fully into its merits, we promise to embrace an early opportunity of recurring to the subject, when we shall, at some length, review this first volume of the History of the Presbyterian Church in Ireland. We beg, in the meantime, to present our readers with an extract of a remarkable conversation between Mr. Blair, Presbyterian Minister of Bangor, and Echlin, Bishop of Down. The conversation took place in the month of November, 1634, on the occasion of the deposition of Mr. Blair and his brethren for non-conformity to the rites and ceremonies of the Episcopal Church: "it is eminently entitled to occupy a place in ecclesiastical history, from the striking manner in which it illustrates and contrasts the dastardly spirit of the persecutor, and the unshrinking honesty and intrepidity of the confessor."

"* *A conference betwixt the bishop of Down in Ireland, and a preacher there.*

"First at the Bishop's house where the pastor, not thinking to meet with the bishop any more, resolved to be free with him, because the bishop had, in pretence of love, formerly given many counsels to him. If ye will follow my advice, said the Bishop, I will also follow yours. Content, said the Pastor, upon condition you will prove yours from Scripture, as I shall do mine.

"*P.* My counsel is, that you, who once had a gift of preaching, but now a long time hath deserted the work and embraced this present world, that you would return to your ministerial charge, especially seeing pulpits are emptied of your painful preachers.

"*B.* Seeing ye have often refused my counsel, I am not bound to follow yours.

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* This account of the "*conference*," Dr. Reid observes, is taken from an unpublished manuscript, evidently written by Blair himself.

"*P.* Goods and money are become your god. The reason why you would forbear us no longer, ye used to say was this, if ye should be questioned for forbearing of us, it would cost you as much as would marry one of your daughters. But now mark, I pray you, so long as ye did hold off from troubling of us, ye had no loss of your worldly estate; but now since ye have wronged God in falling on us his ministers, your God has been lighted upon, and what ye have lost since, ye know.

"*B.* I have indeed lost since, more nor ye trow; but had ye been in my place, I trow ye would have done no better.

"*P.* Your place! I would not be in your place for all the earth; for your place fits you only for ill and no good. And now let me tell you, whereas ye have some pretences against Mr. Livingston and myself, which the Lord knows are groundless, now ye are like to fall against Mr. Cunningham, against whom ye can find scarce any colour of a challenge. If ever ye put hand on his ministry, cast your cap at heaven, never to look for God's mercy. And further, I desire you in making up your accounts, to take notice that your reviling words against me had a great hand in the death of my wife, now in heaven.

"To which the bishop answered little, being astonished: only he said, Think ye to bring thy wife's death upon me? To which was replied, Look ye to it, it is true I tell you, and if I wished not your repentance, I would not thus warn you in private.

"So we parted, thinking never to meet again.

"Yet within a few days, the Bishop cited the said preacher to compear before him at Belfast, there to be silenced. The bishop asked him if he could show any reason why he should not be silenced.

"*P.* You always blame us as contemners of lawful authority; now I retort upon you. There is a letter directed from his majesty to try a number of us concerning our doctrine and life, which ye have never yet done. If, therefore, ye proceed against me for not subscribing till ye take that trial as ye are enjoined, you are the contemner of the king's authority.

"*B.* That letter came never into my hands. Have you any more to say for yourself?

"*P.* Ye know well enough in whose hands it is. It is among you, and yet ye wilfully contravene it. Therefore albeit ye have not answered my first, I answer, secondly;—you blame us for violating your canons; this also I retort upon yourself. Ye have twice already sentenced me, and threaten now to do it the third time, without any canons authorizing you to do the same; for this kirk, as yet, has no canons at all.

"*B.* Aye, but I have the civil law for me.

"*P.* The execution of a civil law belongs to another court. You are to be regulated by your canons. Have you proceeded but even according to your own corrupt grounds? Yea, ye present also the civil law contrary to the intention thereof.

"*B.* I pray you, appeal from me.

"*P.* If ye knew that an appellation would be steadable to me, I doubt ye would give that counsel. But I have tried all these fords, and find them passable for whoredom, blood-shed, or any other crime.

"*B.* Have ye any more to say for yourself.

"*P.* I am not well begun yet, albeit ye have answered nothing to what I have said. The main thing that I allege is this, I am not yet convinced of any obstinate persisting in the breach of God's law, or violating the gospel of Jesus Christ.

"*B.* Oh! this is a long field; but I will be short with you. Have ye received the communion kneeling?

"*P.* No, neither ever think I so to do.

"*B.* What needeth more?

"*P.* I pray you, what command of the law or place of the gospel is thereby violated.

"*B.* Register, read the sentence. But yet I pray you over again, appeal from me.

"*P.* Well, seeing ye so much urge upon appellation, I will appeal indeed; and hereby I do appeal indeed to the tribunal of Christ my Lord, to whom I labour to be faithful; and there I cite you to appear, that ye may answer for your ill deeds of this kind, and for what ye are now going to do.

"*B.* I appeal also from justice to mercy, whereof ye have need as well as I.

"*P.* I have indeed great need of it, and am persuaded to find it. But as for you, who came to do such wickedness, see how ye tempt God, and forsake your mercy.

"To which no reply was made, but the sentence read; the pastor coming away rejoicing in the Lord. And the other citation ere long took effect, the bishop dying in fearful dumps of conscience."

"Blair in his manuscript life relates the following anecdote respecting the bishop's death:—'Shortly thereafter he sickened; and when the physician, Dr. Maxwell, came to him and inquired what ailed him, he was long silent; and with great difficulty uttered these words, 'It is my conscience, man.' To which the Doctor replied, 'I have no cure for that.' This report the Doctor made to the old lord viscount of Airds, who discharged him to report the same to any other; but his daughter-in-law (the now lady viscountess of Airds) yet living, being then and there present when the Doctor made the report, she replied, 'No man shall get this report suppressed; for I shall bear witness of it to the glory of God, who did smite the bishop for suppressing of Christ's ministers.' This viscountess of Airds was the Lady Jean Alexander, eldest daughter of the first earl of Stirling. After the death of her husband, the second viscount Airds, she married major-general Monro, for several years commander of the Scottish forces in Ulster after the rebellion of 1641. She died in 1670."

RELIGIOUS INTELLIGENCE.

SWITZERLAND.—EVANGELICAL SOCIETY OF GENEVA.

I.—*State of Religion.*

At the epoch of the Reformation, Geneva was one of those centres of light from whence God was pleased to illuminate his church. It stood in the same relation to the churches usually styled Reformed,

as did Wittemberg to those of the Confession of Augsburgh. The Presbyterians of France, Switzerland, Holland, and Scotland, regarded Geneva as their mother church Calvin, Beza, and other distinguised divines, here shone as stars; and many were the individuals, in many countries, who were turned to righteousness by their influence, direct or indirect. Even now, churches, both in the old and the new world, are indebted to their labours for the inestimable system of doctrine with which they are intrusted. But the church of Geneva, which has diffused its wealth so widely, is itself reduced to the most lamentable indigence. This church, Reformed in doctrine, and Presbyterian in discipline, has seen its doctrine become adulterated since the commencement of the eighteenth century; and practical Christianity lost its strength, as was natural, at the same time that doctrine became corrupt. In 1724, the pious Benedict Pictet died. From that moment the company or assembly of pastors, by successive alterations in the editions of the liturgy and catechism, commenced this unhappy degradation of the faith. The decline from truth continued to increase during this century of false philosophy, till at last, on the 14th of September, 1818, the Assembly of Pastors declared, in an official letter, that for a long period four important doctrines had not existed in the catechism. These were, the Trinity and the divinity of Christ, the original corruption of human nature, salvation by grace, and regeneration by the Holy Spirit. Nor was there merely a prohibition to inculcate these doctrines on the the minds of young persons, but Arianism was publicly taught to young children, and preached to adults. At the close of the last century, and at the commencement of the present, the professor of divinity lectured on nothing more than natural theology; the essential doctrines of Christianity were no longer subjects of thought or inquiry. The fall of Napoleon was the period when the first shock was given to this ignorance and error. Many young men, students or ministers, having commenced with zeal the study of the sacred writings, their eyes were opened. They recovered the knowledge of that truth which the Reformers had proclaimed, and their heart burned within them. Many persons experienced, at that time, real conversion.

One of the most important results of this revival was the formation of two dissenting congregations, which still exist—that of the Bourg de Four, whose ministers, at present, are Messieurs Empeytaz, Guers, and Lhuiler, and that of the Prè l'Evêque, under the direction of M. Malan. These two churches have laboured with much zeal, and still labour, to extend the knowledge of truth, though their separation from the national church has often lessened their usefulness. However, since the year 1814, a great change has taken place in the established church itself. On the one hand, some individuals, both of the clergy and laity, have made a profession of orthodox sentiments; on the other, the great body of the ministers and people have avowed their opposition to them. To the divinity professor, who merely taught natural theology, has succeeded Mr. Chenevière, who lectures on Christian doctrines in order to attack them, endeavouring to prove that they are contrary to reason and scripture.

In the church of Geneva ministers are elected, not by their congregations, but by the Assembly of Pastors. The leaders of this body now resolved no longer to choose orthodox ministers, but Arians

only. Hence the young ministers who had been enlightened were obliged to seek for posts of duty in foreign churches; one only, Mr. Gaussen, had been elected pastor of a parish before the revival became conspicuous, and hence was a member of the company.

Mr. Gaussen, with other friends of truth, who had remained in the bosom of the church, laboured diligently in the cause of religion. Mr. Galland, who had first been pastor at Berne, and afterwards director of the missionary institution at Paris, joined them in 1827. The need of a society was soon felt, which might be a centre of union to those members of the established church who had embraced orthodox opinions, and thus was formed, at the close of 1830, the Evangelical Society. The first president of this body was Mons. G. Cramer, member of the Sovereign Council of Geneva; and its present president is Mons. H. Tranchin, Lieutenant-Colonel of Artillery. This association is distinguished from the dissenting congregations of M. Malan and the Bourg de Four by the circumstance that it is not a church, but a society, and that its object is to erect the standard of the truth in the interior of the fallen Presbyterian churches, not to form dissenting congregations.

As the Christians of other countries take a deep interest in Geneva and France, it is our intention to give them a general view of the Christian efforts employed by the Evangelical Society to extend Christian knowledge.

II.—*School of Theology.*

The three colleges, in which the ministers of the French reformed churches pursue their studies, are Unitarian in their doctrine. Hence the Evangelical Society considered it its duty to establish a school of divinity, in which the young students of these churches might be instructed in sound and pious learning. They felt that to form the minds of Christian ministers was to attack the evil in the bud.

This institution was attended with considerable expense; but one of the members of the committee, convinced of the necessity of dispatch, immediately made an offer of ten thousand francs, and many other donations were soon presented. The blessing of God evidently attended the commencement of the undertaking.

The committe requested Mr. Gaussen to take the Professorship of Doctrinal Divinity: M. Merle d'Aubigné, pastor and president of the Consistory at Brussels was invited to the same office in the Church History; Mons. Steiger, author of an approved commentary on the first epistle of St. Peter, was called to be lecturer on the critical and hermeneutical divinity of the New Testament; and M. Haevernick, author of a commentary, historical and philological, on the book of Daniel, to the correspondent explanation of the Old Testament. Mr. Galland was entreated to undertake the province of Practical Theology. These are the five professors who now direct the institution. It is their special object to promote a regular and profound study of the Scriptures, and to exhibit the doctrines of Christianity in all their purity.—*Scottish Missionary Register.*

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